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The Wise Men:

WHO THEY WERE, AND HOW THEY CAME TO JERUSALEM.

By FRANCIS W. UPHAM, LL.D.

12mo. Pp. 258. Price, $1 25.

We place at the head of our notice of this book, by the request of the writer, this opinion of his late brother,

Prof. THOMAS C. UPHAM,

the eminent metaphysician, well known to the Christian world:

"This book throws much and satisfactory light upon a hitherto obscure and unsettled subject. The title, however, fails to give an adequate idea of the richness and extent of its contents. Its careful reader, especially one who takes an interest in the origins of human thought and belief, will not fail to find himself rewarded with instruction of a very rare kind."

We also call attention to these words of

ABEL STEVENS, D.D., LL.D., the Historian of Methodism.

"It shows thorough historical knowledge of the period and localities of its theme, and extraordinary critical power, with equal candor in the treatment of the difficulties of the subject. None of these are evaded. This unusually interesting and im-

portant book, though suited to the highest critical demands, is well adapted to the popular mind, and should be in our Sunday-school libraries and families. It proves that the faith of the Church is as intelligent as it is, to the unbeliever, mysterious."

J. P. THOMPSON, D.D., LL.D., the Learned Egyptologist.

"The author has exhausted the historical and scientific learning upon his subject. His book establishes the historical reality of what many regard as only a poetic legend:"

And to this frankly honorable and noteworthy statement of Dr. DEEMS, in his admirable "LIFE OF JESUS:"

"This book is the first successful attempt that I have seen to clear up this pilgrimage; after reading it I canceled what I had before written on the subject."—*Note on page* 46.

A Readable Book for All.

The Publishers believe that learned books need not, necessarily, be dull or obscure. It is true that common readers generally turn from such books; but it is because so many of them are written as if they were meant only for scholars. We think the time has come when the historical and doctrinal questions touching Christianity ought to be, and can be, so treated that the people can pass upon them intelligently; and that it would help the truth, and make scholars more thoughtful and more wise in their thinking, if they more felt they were addressing the sober sense of the people. The writer of this book has steadily kept in view "the silent yet ever inquiring common mind;" and has tried to put all his readers in a position to judge of what he says. Any person of ordinary intelligence can understand his book; and if our ministers will give the assurance that it is not beyond the common capacity, they will find that it will be read, and read with interest and with profit. The way to shut out bad books is to encourage the reading of those that are good.

How this Book came to be Written.

The writer would have thought it presuming to have tried, of his own choice, to clear up the Second Chapter of St. Matthew. It came about in this way. In the hope of gaining a more life-like knowledge of the Times of the New Testament, Dr. Upham studied the history of the Jews from the captivity, and the countries of the Exile. As he was thus looking toward the New Testament times from an Eastern stand-point, it became clear to him that St. Matthew naturally used the title, Magi, translated Wise Men, for priests of Persia; and hardly less than certain that the East was the name with Judean Jews, in St. Matthew's time, for Babylonia. As facts, before unnoted in connection with these terms, were thus marked, he was led on to believe that an argument might be framed *proving* these propositions. It was more difficult than it seemed, and required the thought of years.

Much of this was done with no book-making purpose. That was entertained only when the inquiry was carried out so far that it seemed a duty to lay it before the Church for its consideration. Of the growth of the book this example may be given. The words of the Magi asking for the King of the Jews seemed to point to something never made out. After this had been before the author's mind for a long time he called attention to this enigma in a note to his manuscript, stating he had not been able to clear it up. How he did so at last may be seen on page 135.

Difficulties as to the Second Chapter of St. Matthew.

How did the Magi know the star was the star of the King of the Jews? A great astronomer opened the way to answer this question more than two hundred years ago, and at last the answer has been clearly drawn out. How came the tyrant to give such honor to strangers asking a question so provoking his wrath? By pointing to the adjacent Parthian Power, by briefly proving that under its rule in Persia the Magi held on

to their old rank, and by laying his finger on a fact in the youth of Herod before unnoted in this connection, Dr. Upham gives a well-proven answer to this difficulty. So also to the caviling of Strauss and others at this chapter, as countenancing astrology, or divination by the stars. But while these and other questions were not fully and clearly answered, many came to regard this chapter as the first Legend of Christianity; and the venerable Dr. Tholuck well said, of "The Wise Men:" "This book ought long since to have been written." The Duke of Somerset, in a recent book republished in this country, which professes to give "the opinions now prevalent among the cultivated classes" in England, says, they "feel themselves justified in discarding this portion of the Gospel from authentic history." Stanley, Dean of Westminster, in a paper read before an association of clergymen, gives it as his opinion "that the truth of the Gospel History is now more widely doubted in Europe than at any time since the conversion of Constantine." In view of such facts, the clearing up of this chapter is more important than the finding of the Moabite stone.

Dr. Norton's Rejection of this Chapter from the Gospel.

In the Unitarian controversy, by the side of Dr. Channing stood Dr. Norton, Professor of Sacred Literature in Harvard University, a man whose rare scholarship was acknowledged by the critics of both hemispheres. Dr. Norton, though of a school of criticism then regarded by its orthodox opponents as destructive, was of a reverential spirit, and his opposition to the Transcendental Infidelity of the Emersonian type is to be held in remembrance. Yet in his work on the Genuineness of the Gospels, Dr. Norton spoke of this chapter as "a strange mixture of astrology and miracle;" and in his Translation of the Gospels, published in two octavos at Boston, 1862, he degraded this chapter from its place in the Gospel into an Appendix to the Notes in his second volume. This was Dr. Norton's dying challenge to the Orthodox. Translating its twenty-first verse, his pen stopped forever; the other two

verses were translated by another. To this challenge the theological schools of Princeton, Yale, and Andover, with whom much of his life was a conflict, ventured no reply. England and Germany gave them no real help, and they answered not a word. There are few testimonials to intellectual power more significant than this unbroken silence of the Orthodox.

During that long controversy we, as a Church, had no trouble with that Rationalism, or spirit of unbelief, which is now very common; nor have we ever suffered from it at any time hitherto, nor do we suffer now; and yet we are firmly persuaded that in the future we can only be secure from it by great earnestness in Christian work. While some Christians crowd on the walls to gaze on the new engines brought for the destruction of Zion with an eagerness of curiosity that looks, to her assailants, like applause, and tends neither to quench their conceit nor cool their zeal, it the more becomes our Church to welcome every thing that defends the Bible and opens more of the wisdom of the Word of God. In this spirit we have acceded to the wish of some of our ministers and laymen, that we should bring out an edition of this book, together with another by the same writer, and we earnestly commend them to all Christians.

NELSON & PHILLIPS,
805 Broadway, New York.

In further proof of the *originality* and *value* of this clearing up of the coming of the Magi to Jerusalem, we reprint *parts* of the opinions of eminent scholars, by them published over their own names.

DR. TAYLER LEWIS,

AUTHOR OF "THE SIX DAYS OF CREATION."

I have no hesitation in saying, of "The Wise Men," it is a remarkable production—of remarkable excellence, I mean. It is learned, original, instructive, and most suggestive. The dissertation on the East and the Far East is important, clear, and, I think, accurate. The chapter on the Persians must have the highest interest for readers of every class; and the application of it at the end, in the argument respecting the worship the Magi paid to Christ, is to my mind triumphant and conclusive. The chapters on the connection between the Magi and the Chaldeans, and the Magi and Daniel, open evidence for the inspiration of the Scriptures which is in a great measure new. * * * The book exhibits not only learning and talent, but that higher thing, genius. *There is hardly a page on which we are not startled by something strikingly original, while at the same time leaving upon the mind an impression of its profound truth.* Scriptural ideas are set in a new light. Passages in the Gospels, which have been passed over as having little interest, as well as many similar parts of the Old Testament, are presented in such a way, and in such connections, *as to give them a power and a freshness unperceived before. Whoever reads this book must acquire a new interest in the study of Scripture.*

The subject discussed presents a field on which few have ventured, and to a certain class of minds there may be suggested the question: How is the essential Christian truth concerned with our knowing who the Wise Men were? The reading of the book at once supplies the answer. There is a deep interest in connecting the Messianic idea with nations other than the Jewish; in showing that primitive revelation, though specially preserved in the religious history of one people, sent its early rays far beyond their narrow bounds, and that *the advent of a redeeming Messiah, was in fact a world idea.* It is this especially that gives to the third chapter, in connection with that on the relation of the Persian to the Jewish religion, *a transcending importance* for all who believe in a true historical kingdom of God on earth

REV. CYRUS HAMLIN, D.D.,

THIRTY YEARS A MISSIONARY RESIDENT IN ASIA MINOR: PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

MESSRS. EDITORS: Will you allow me to call attention to a little book entitled "The Wise Men," by Dr. F. W. Upham. *Not only is the subject oriental, but the book is also, to a singular degree, in its substance, breath, and spirit, an oriental product. I know not that Dr. Upham has ever even trav-*

eled in the East, but his book leaves the impression of its having been written by one who has resided there. This Magian aroma doubtless results from his thorough study of the subject, and from a consequent nice and delicate apprehension of things very remote in time and place from all our common spheres of thought. The subject itself, in its relations to Christ in history, is interesting and important. Who were the Magi? If we consider them as belonging to the class so strongly condemned by Philo and by Roman writers, the whole scene, as narrated by Matthew, is incomprehensible. If, on the other hand, as Dr. Upham endeavors to show, they were Persians, then the scene is harmonious, credible, and beautiful. It shows that in those distant regions and ancient times, and outside of Israel, Christ was the only light tha lighteth every man that cometh into the world. The sixth chapter gives a new interest to the remarkable life and history of the prophet Daniel. * * * It is a work of *Biblical literature* in its true and best sense; and every minister, or intelligent layman, who loves the study of the Scriptures, will find a rich reward in its careful perusal.—*N. Y. Observer.*

REV. HOWARD CROSBY, D.D., LL.D.,

CHANCELLOR OF THE UNIVERSITY OF THE CITY OF NEW YORK.

We wish to express our sense of refreshment at the appearance of a little book written by a scholar and profound thinker. It is modest and condensed in style, but full of information and suggestion. * * * The author reduces the expressions (in the narrative of Matthew) for the "East" from a vague to a specific import. In a very masterly and convincing manner he shows that the plural and singular ἀναταλῶν and ἀνατολῇ are not used in an indiscriminate way, but conform to the Hebrew Mizrach and Kedem, and are the Far East and the East, and that these were to the Jews of Matthew's day geographical designations, the Far East representing the Medo-Persian country beyond the Zagros mountains, and the East, Babylonia. * * * Apart from the main argument, we prize the volume for its healthy tone, its common sense, its true manliness as it deals incidentally with the questions of inspiration and interpretation. There has been such a confined atmosphere of pseudo-philosophy around us of late on these matters, the carbonic acid of diseased breathings and sulphuretted hydrogen of undigested learning, that it is a great relief to reach the oxygen again.

We commend Professor Upham's chapter, on "The Relation of the Persian and Hebrew Religions," to that profound historian, Agassiz. It may lead him to be a little more modest in his statements as to Jewish traditions.*—*N. Y. Evangelist*, Jan. 20, 1872.

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* Undoubtedly the Chancellor refers to words in the oration, a few weeks before, at the Humboldt Centennial at Boston. This was widely read, the eulo

MRS. MARY S. ROBINSON.

An author may well pause and tremble at the thought, that of the countless books pouring from the press, there are so few whose name is heard of after they have stood a year on the book-shelves. Fewer still are mentioned two, three, five years after publication; and how very rare are those which obtain by right of suffrage in the republic of letters the position of a standard work in literature! It seems a safe conjecture to put forth, that such a work appears in the world not quite so often as an eclipse of the sun in the heavens.

Among religious American works we can recall but few which, while preserving the severity of their scholarship and the solidity of their thought, are adapted to the intelligent reading public; such, for example, as "The Interior Life," by Professor Thomas C. Upham, a book which obtained a wide circulation in our own denomination some years ago, and still finds place between the Bible and the à Kempis of many a devout Methodist.

A monograph from the pen of Dr. Francis W. Upham, a younger brother of the above-mentioned venerable scholar, deserves to take rank among the very best of the class of books to which we have just alluded. Its topic is religious; the inquiry evinces protracted study and profound learning; yet it is so far a popular book that no intelligently religious person can fail to read it with delight. We know of a young lady, claiming no more than an average capacity for reflection, who affirms that, to her surprise, her attention did not flag through the earlier chapters—in which the argument is developed—and that she fairly held her breath for interest as she read the concluding pages. On account of this rare adaptation; and of other combinations of merit, some of them equally rare, this treatise deserves a place in our standard religious literature; and as the works of the senior Upham were widely read by our Church people, we could wish that this production of his brother may also receive a welcome proportioned to its excellence. The latter possesses the simplicity, the luminousness of the former, and an endowment of genius distinctively his own. His book, though by no means voluminous, evinces a freshness and wealth of thought suggestive of a well-nigh exhaustless mental reservoir, and a tendency of its thought-currents to flow out in self-discovered channels. * * *

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gist being as well known as him he eulogized. After stating what Humboldt did for science, he tried to shield his friend from the charge of Atheism, no doubt remembering—"The fool hath said in his heart, There is no God." Pressed by the difficulty of this, he seems to have forgotten the many learned clergy who were there to show their appreciation of science, and did not expect such stuff as this: Humboldt "had too much regard for truth, and knew too well the Arian origin of the traditions collected by the Jews, to give his countenance to any creed based on them."

We have been afflicted with so much superficial writing about the irds, flowers, women, and what not of the Bible, that an inquiry of the haracter here discussed may seem nothing more than *dilettante.* But ne needs only to open the book to perceive that it contains nothing which can be regarded as trivial. Throughout the whole of this inquiry ve are conscious of being led by a guide endowed with rare spiritual llumination, discernment into the truth of the Scripture, and a skill of ollation and interpretation of its texts such as no writer has possessed —none that we can now recall—since Robertson of Brighton left us his vonderful sermons. * * *

This is high, but, we think, not excessive commendation. The monoraph of which we speak has received an appreciative welcome from ome of the best scholars in the country—critical minds scattered up nd down the Church ranks, from the Romanist to the so-called "Libral" Christian on the outposts of belief. Thoroughly evangelical, it is evertheless thus mentioned in the course of an extended Review by 'rofessor Brigham, one of the most learned of Unitarian scholars: "Even to those whose faith is different, the reading of a treatise so revrent, so wise, and so gentle in its spirit, cannot be without profit." We ommend this initial work, for such it seems to be, to the attention of he thoughtful among our people, assured that having possessed themelves of its excellence, they will earnestly anticipate whatever Dr. Jpham may hereafter give us of his deep and serene thought on the tory of the Evangelists.—*Christian Advocate*

C. H. BRIGHAM, (Unitarian,)

PROFESSOR OF ECCLESIASTICAL HISTORY.

* * * The union of the critical faculty with a devout imgination is not common in our time. Yet occasionally we meet with vriters in whom the critical faculty is aided rather than hindered by the magination, and whose sight is made insight by the soaring of their hought. This possible union of devout imagination with scientific nalysis, without injury to critical candor, is proved very strikingly in a mall book just published on "The Wise Men of the East."

* * * The legal training of the author shows itself in the learness of statement, the arrangement of the argument, the steady ogical progress, the accurate references which give chapter and verse or every citation, and the judicial calmness with which the work goes n. In this respect the book resembles the famous book of Dupin, on "The Trial of Christ." Every thing here is well considered. There is ot a rash or random word. With a wealth of research, with notes as ull and as rich in variety as the text is close to the subject, the imression is always of sincere work; that all is for the illustration of the ubject, and nothing from the vanity of authorship. And he is careful,

also, to translate his Greek and Latin citations, and not leave them t perplex unlearned readers. * * *

The second chapter of the volume is an exceedingly close and ingen ious discussion of the meaning of the word ἀνατολῶν by which Matthev characterizes the place from which the Magi came. * * * I patient pleading and the collation of historic and archæological facts ca establish so nice a proposition, an excellent *prima facie* case ha certainly been made out. The argument, too, is justified by the use o language in prophecies of the Hebrew Bible. * * *

The orthodoxy of the writer does not, that we can see, prevent hi impartial examination of the story, his appreciation of its difficulties, o his admission of the objections against it. He could not treat a classi myth more fairly. * * *

This volume will be, to all who read it in sympathy with its faith most interesting and fascinating. It belongs to a class of which we hav too few specimens in our life of sensation and intellectual conceit.—*Christian Examiner.*

From an Editorial in "Zion's Herald."

THE WISE MEN; WHO THEY WERE, AND HOW THEY CAME TO JERUSALEM.

Under this title, Professor Francis W. Upham, LL.D., of New York has recently issued a little volume of more than ordinary fascination Its key-note is struck in its opening sentence: "There is a spirit tha believes, and yet inquires." It is devoted to an investigation of the visi of the Wise Men to Jerusalem in search of the King of the Jews. Th author well says that this wonderful pilgrimage will be none the less in structive for being better understood. No compend of the "Evidence' can ever touch such a point as the one here taken up by Dr. Upham Even the most elaborate Life of Christ, or more extended commentary can scarcely more than hint at the varied proofs of the historical charac ter of the Magian story. Only in a special monograph, like the present can the event he considered in all its bearings, and the ages, an languages, and literatures be made to give in their strangely confluen testimonies.

"All respect for a theology, which in its zeal to collect proofs for th truth of Christianity, pushes even to the Chinese Wall! We, for ou part, confess that the journey is too great for us." So sneers Strauss i his last "Life of Jesus," alluding to this same general theme. Ver different is the feeling of our author. No journey is too great for him if it promises to shed light on the truth.

Professor Upham is the youngest brother of Dr. Thomas C. Upham, s well known as the author of a system of Mental Philosophy, and othe works. His father was for several years a member of Congress fron

New Hampshire. A brother, of note as a judge in the same State, died ast year. He was himself educated for the legal profession. His legal raining has admirably fitted him for the task of weighing evidence, harnonizing discrepancies, and judiciously summing up opposing argunents. * * *

From a Critique in the Christian Intelligencer.

Ancient tradition makes the wise men Arabs. And Dr. Lange, in his reat Commentary—the most recent exegesis of the Bible—says: "The articular part of the East from which they came cannot be deternined." Dr. Upham has satisfactorily demonstrated their nationality, nd the geographical region from which they came. * * *

As a whole the work is one in which the intelligent reader will find nuch to approve, and little or nothing from which to dissent—one vhich, marked by fidelity to evangelical truth, yet, in style, method, nd interest, ranks among the finest productions of English classical iterature. It is a model performance for investigations of the kind. No ne can read it without feeling a new interest in the Bible and the Saviour reveals. Just at this time the great subject is "The God-Man." This ook is timely, and ought to be read by the million. V. M. H.

The Watchman and Reflector.

The first question, of course, is that which the title indicates, Who vere these men? The answer is decisive, emphatic, and proven: Iagi from Persia. The reasons for the answer are drawn out with vonderful clearness. So far the simple words lead the way. But in rder that such a visit from Persian Magi should seem credible, it was ecessary to go farther yet. Accordingly the character and religion o he Persians are briefly but graphically portrayed. Here the author hows a research and power of analysis unsurpassed by any of the cholars of the Old World. * * * An interesting feature of the ook is its unvarying confidence in the inspiration of all Scripture. To one whose mind is oppressed with the spiritual dissensions of the ime, and the doubts and sneers which insinuate themselves into all iterature, its thoughts come fresh and breezy as the mountain air to one vho flies from the city's heat in the dusty summer. If the theory were ll theory it would be still a marvelous book. No one who takes it up vill willingly lay it down till he has seen the end. Z.

The Evening Post.

It exhibits a scholarship elegant, searching, profound. It evinces the are quality of an acute analytic power allied with the imagination. Its

style, despite the interruption of frequent references, is flowing, elegant musical. The subject is treated from a position of "orthodoxy;" but an orthodoxy mild, gracious, not forbidding, dogmatic, severe in its limitations; an orthodoxy characterized by humility and courage; by the spirit of untrammeled inquiry, and the enthusiasm of belief; by power and freshness of thought, and by adoration.

This treatise bears some evidence of being an initial work. We anticipate its sequel with interest, and hope meantime that the volume now issued will win attention to such degree as will insure no doubtful reception to the volume or volumes that may succeed it.

The Hartford Post.

If a pot of old coin is dug up in the ruins of some forsaken city, the telegraphic wires quiver round the world, announcing the great discovery But here is a discovery of quite another kind!—the solution of a historic al and religious mystery. It is announced so quietly that we do no realize what a great fact this is. While in lyceum, reviews, books o science, novels, stories, poems, and newspapers, the poison of unbelie is worked into the heart of the people, here is a promise of better things This book meets the enemy in the gate. We recall our childish im pressions of this Pilgrimage—our more mature ideas were not muc better. We recall our very picture of the Magi; of the bowed forms o three giant-like old men; men of little account; a sort of Fakirs o fortune-tellers wandering from a very great but indefinite distance lonely, humble, tattered, and forlorn, in their long, dusty, graceless an travel-stained gowns, turbaned and sandaled; wandering, they know no whither, to find the King of the Jews. Who were they? Whenc came they? How could they learn of the King of the Jews by a star and what was the King of the Jews to them? This strange bewilder ing tale of a pilgrimage so improbable, so without any intelligible cause of strangers from a far-off land, who could know nothing of Christ—hov could all this be? With such thoughts we took up Dr. Upham's answe to these questions. What the book seeks to prove comes out point b point, till nothing is left to ask for. This old story of the Magi is mad alive again, as with felicitous touch, and in brilliant coloring, Dr Upham paints for us picture after picture, till we feel that thes grand old Persians stand before us, and that the manners, religion, an history of the East are in harmony with this pilgrimage. * * * *It i seldom that learned people take the trouble to bring things within th comprehension of the common people, but this is a book for the people, an they feel it magnetically.* Its sentences are like new coins, just struc from the mint, the lines well cut, clear, and distinct. Any one can se the thought, yet it is often so deep that the longer it is looked into th deeper it seems—as this, "Christianity is often said to be a system c

ruths, *but even its most mysterious truths are facts.*" The book is so uggestive that a third or fourth reading yet brings out something new. ıs with the flight of a Parthian arrow, it takes us into the East, which ıad always seemed like a fairy land, something that existed only in the magination, and it becomes a living reality. To many the book has as nuch interest as a novel. We know several who have read it at a sitıng. The interest deepens from chapter to chapter, and the last, "On he Relation of the Hebrew and Persian Religion," is the best of all. The tyle has passages of wonderful eloquence. It flows on like a swift and trong river, deep and full, yet clear as crystal. * * *

In the light of this unique book we read the thrilling story of the oming of the Wise Men as we never read it before; and in the still ıight we look with new wonder and awe into the blue depths above, and vish we knew which of all these glittering orbs was the one created to 'herald through all worlds, and date through all time," the advent of Him who was the Maker of all the worlds.

The Catholic World.

A book written with sound and solid learning, and originality of hought.

Congregational Quarterly.

The book is a model of its kind. While it explains a mystery, it does ıo in so pleasing a manner as to captivate the reader.

Presbyterian Review.

We trust Professor Upham will work on in the same rich vein of scriptural investigation, and thus lay the Christian public under yet greater obligations.

Methodist Quarterly Review.

Professor Upham has been singularly felicitous in concentrating a large amount of new knowledge and fresh criticism upon a very old and difficult question. This little monograph is not only an original contribution to Biblical literature, but a fascinating book for the inquiring reader.

The Congregationalist.

We judge this work will not pass by with the ephemeral literature of the times. It ought to secure a large sale, but here is the danger; the enemy will not buy it, and friends assume they need it not. This ought not so to be.

R. B. T.

The Examiner.

The book holds the reader with a wonder that so much solid and varied information can be gathered about a single fact of the record. *Its conclusive answer of one difficulty shows how a great number of objections now urged against the sacred narrative may, by deeper study, become strong defenses.*

The Christian Mirror.

Those who have never studied it will be surprised to know how much there is to be known, and how little they did know, about the Wise Men.

The Standard.

It is a powerful book, and one calculated to do great service for the truth.

N. Y. Evening Post.

It will be read with pleasure by young and old.

The Christian at Work.

It will induce those who have no love for the Bible to respect it.

Letter to the Author from the late

Professor Morse.

My Dear Sir:

I cannot refrain from expressing to you my great gratification in the perusal of your profound, yet clear, investigation of that most interesting event in Scripture history, the visit of the Wise Men of the East to the infant Saviour. The narrative by the Evangelist Matthew doubtless suggests to many minds certain difficulties, perplexing especially to astronomers, in regard to the new and peculiar star but these difficulties, I have no doubt, are perfectly solvable, and certainly in regard to the country whence the Magi came, and why they were directed to come to Jerusalem, and how they came, your masterly research on these points leaves nothing further to be desired. Accept my warmest congratulations.

With sincere respect,

Your obed't serv't,

Sam. F. B. Morse.

LETTER from a mother in Israel to a lady-relative who had ent her "The Wise Men," and with whose permission it is ublished. It seems to have been jotted down from day to ay. Some paragraphs are omitted, but no word changed. s a life-picture of Christian old age, of a type that is passing way, it is worth preserving.

DEAR L.: When I took up my pencil to write, came this thought—the ush burning but not consumed may illustrate the afflictions of the hurch in the world, and of individual Christians. I am now past eventy. How have I been cheered and sustained in my varied life by rents explained by Providence! So my soul was joyful in her King.

I have read "The Wise Men" once. I am now reading it again with e notes. *This book will live.* I have just closed the chapter—Kep-r's Discovery. My soul is full of wonder, is oppressed with emotions cannot utter! Ah, I have a poor head! The Wise Men, I had thought them with *pain*, that such characters—sort of wizards—should come worship; now these Magi have become brethren to my soul, like imeon and Anna.

Surely if I understand the times, loving Bible-Christians are few com-ared with the numbers who are Church-members. They have forsaken e fountain of living waters. The Bible is a dusty book in parlor and ovel. I find myself often saying, Christ *has* a Church, and will keep it the end. The chapter on Inspiration is so comforting. I take true elight in the thoughts of that book. Truly "the Scripture is a fount-n, not a reservoir." Each reading I find something new; a few pages ay by day. I want to see that book in every family. I am going to end for six copies. I have a few poor friends I would like to send it to. keep it here with Bible on my table. *I never saw the care God has ken of his Church, nor felt the ages that have passed, as in reading this ook.*

I enjoy much the quiet of my own room, toward the rising sun, oston's book on Providence, with Doddridge, Baxter, and Bunyan; so ou see I am not alone. May you be greatly blessed on every side, and peace, waiting the call of Christ our Lord!

Yours lovingly, C. M.

In Press, a New Work by Dr. Upham.

THE STAR OF OUR LORD

OR,

CHRIST JESUS, THE KING OF THE WORLDS,

Both of Time and Space.

WITH AN ESSAY ON

The Astronomical Doubt as to Christianity.

BY

FRANCIS W. UPHAM,

Author of "The Wise Men."

CHAPTER

I. Thoughts as to the Bible.
II. Was what was Seen by the Wise Men Foretold?
III. Was it really one of the Stars of Heaven?
IV. The Miracle of its Guiding.
V. Of this Star, and of the Relation of the Universe t[illegible] our Lord.
VI. The Astronomical Doubt as to Christianity.
VII. The Manifestation of Christ to the Nations.
[illegible]he Lesson to Science in the Story of the Magi.
[illegible]. The Massacre of the Innocents.

NELSON & PHILLIPS,

805 BROADWAY, N. [illegible]